

# Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

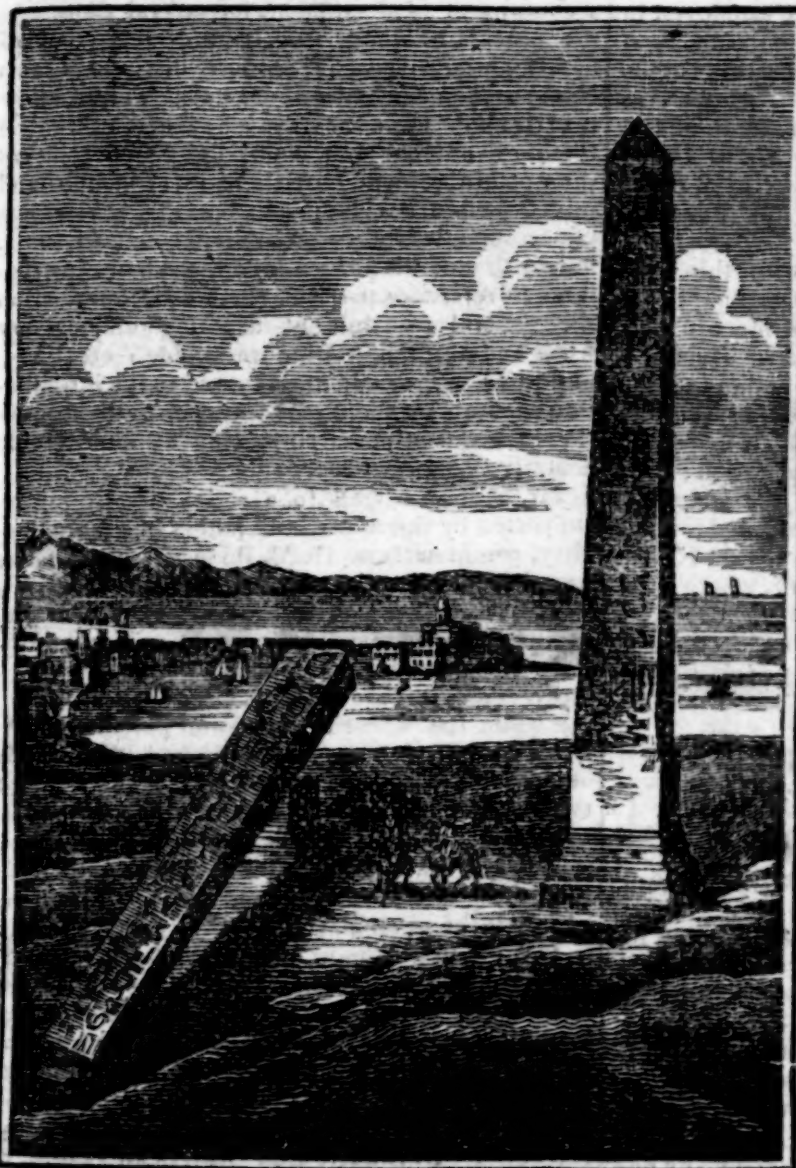
PUBLISHED BY N. WHITING

No. 13.

NEW-HAVEN, SATURDAY, AUGUST 25, 1827.

VOL. XII.

## THE OBELISKS OF ALEXANDRIA.



The current opinion is, that Alexander the Great built this Egyptian city three centuries before the Christian era; but a city of that name is mentioned long before his time, (see *Jerem.* xlv. 25.—*Ezek.* xxx. 14. 16.—*Nahum* iii. 8.) and in the Sacred writings, under the name of *No*: the temple of Jupiter Ammon stood in its immediate neighborhood, and as Alexander pretended to be the son of Jupiter Ammon, it had been metamorphosed into Alexandria, or the city of Alexander. Diodorus says this city was twelve miles long, and contained 300,000 inhabitants. Ancient writers are very diffuse in the description of its superb structure; but of all these wonders, only three remain: two Obelisks, one standing, and the other lying on the ground, and the beautiful granite pillar incorrectly distinguished by the name of Pompey. The celebrated Pharos built by Ptolemy Philadelphus, 250 B. C. has long since disappeared, and its place is occupied by that

here represented, which is called *Le Grand Pharillon*, and answers the same purpose. *Le Petite Pharillon* stands on the other side of the new entrance to the new harbor, where the Christians are compelled to expose their vessels; the old harbor, which is the only safe one, having been exclusively reserved for the Mahometan ships until the very recent relaxation of that rule in favor of the English. The two Obelisks under the denomination of the Needles of Cleopatra, are very interesting relics. Each of those colossal objects, which have been celebrated for ages, and excite just admiration for exquisite workmanship, and antiquity, are formed of solid blocks of red granite, which were originally conveyed from the quarries in Upper Egypt, near the cataracts, and situated close to the sea-shore. Each may be 100 feet high, and from 180 to 190 tons in weight, upwards of seven feet square at the base, and the four sides of both are richly adorned with hieroglyphics, sculptured upwards of one inch in depth. The pedestals are formed also in the same granite, each of them about nine feet square, and seven in height. These Needles have been considered part of the proud and lofty monuments which had ornamented the entrance to the Palace of Cleopatra, and, it appears indeed, to have been a very ancient practice, to set up such kinds of Obelisks, before edifices of splendor.—*Wilson's Travels.*

Egypt seems to place its chief glory in raising monuments for posterity. Its Obelisks form at this day, on account of their beauty as well as height, the principal ornament of Rome; and the Roman power, despairing to equal the Egyptians, thought it honor enough to borrow the monuments of their kings.

An Obelisk is a quadrangular, taper, high spire or pyramid, raised perpendicularly, and termina-

ting in a point, to serve as an ornament to some open square, and is very often covered with inscriptions or hieroglyphics, that is, with mystical characters or symbols used by the Egyptians to conceal and disguise their sacred things, and the mysteries of their theology.

Sesostris erected in the city of Heliopolis two obelisks of exceeding hard stone, brought from the quarries of Syene, at the extremity of Egypt.—They were each 120 cubits high, that is, 30 fathoms, or 180 feet. The emperor Augustus, having made Egypt a province of the empire, caused these two obelisks to be transported to Rome, one whereof was afterwards broken to pieces. He durst not venture upon a third, which was of a monstrous size. It was made in the reign of Ramesses: it is said that 20,000 men were employed in the cutting of it. Constantius more daring than Augustus, ordered it to be removed to Rome. Two of these obelisks are still seen, as well as another of 100 cubits, or 25 fathoms high, and 3 cubits or 2 fathoms in diameter. Caius Cæsar had it brought from Egypt in a ship of so odd a form, that, according to Pliny, the like had never been seen.

Every part of Egypt abounded with this kind of obelisks. They were for the most part cut in the quarries of Upper Egypt, where some are now to be seen half finished. But the most wonderful circumstance is, that the ancient Egyptians should have had the art and contrivance to dig even in the very quarry a canal, through which the water of the Nile ran in the time of its inundation; from whence they afterwards raised up the columns, obelisks and statues, on rafts, proportioned to their weight, in order to convey them into Lower Egypt. And as the country abounded every where with canals, there were few places to which those huge bodies might not be carried with ease; although their weight would have broke every other kind of engine.—*Rollin's Ancient History.*

### SANDWICH ISLAND MISSION.

#### *Letters on the London Quarterly Review.*

Mr. Stewart's fifth letter commences by refuting the "falsehood" of the Quarterly Reviewer, who had made the following assertion, "by Mr. Ellis' own account, the subjects usually chosen for the discourses of the missionaries are the most unsuitable to be addressed to an uneducated multitude that can possibly be imagined—such, for instance, as the Virgin Mary and the immauculate conception—the Trinity and the Holy Ghost." To this charge Mr. S. replies: "These are points on which, as thus stated, not a single sermon was ever preached at the Sandwich Islands by any one of the missionaries; and it is with the most barefaced effrontery, that the writer refers to Mr. Ellis' book, in support of the calumny." In support of this assertion, he appeals to Mr. Ellis' "Tour," which many of our readers have seen.

Again, the Reviewer alleges, that "according to their (the missionaries') rule, the more time that is spent in preaching, praying, and singing, the better. The least that is required from the half-naked converts of Owhyhee, &c. is to attend at church five times every day; and on Sundays they are strictly prohibited from cooking any kind of victuals, or even making a fire. Boki was refractory on this point,—protested strongly against

a tabu of this rigid nature, and insisted on having his tea on Sunday morning, as he was accustomed in London." Mr. S. replies, that the religious services held by the missionaries at the churches with the natives, instead of being five every day, are only three in each week—two of these are on the Sabbath, and the third on the afternoon of Wednesday. Besides these there were, when he left the islands in 1825, two others in the week, more private, attended by some of the natives. As to Boki's tea, if the missionaries had forbidden him to drink it on the Sabbath, they would have condemned themselves. As to labor on that day, Mr. S. says, "The manner of cooking among the natives is totally different from ours—they are universally in the habit of preparing at one time a quantity of food sufficient for several days, and the process of doing this requires the labor of nearly a whole day. Not to have discouraged this labour on the Sabbath, would have been to allow it to remain unnecessarily a day of work. We therefore advised both chiefs and people to have their poe (a principal article of diet) beaten and mixed before the Sabbath; but this advice was unaccompanied by any prohibition whatever, much less by that of kindling a fire." "All our instructions in reference to the Sabbath were founded on the general principle of avoiding unnecessary work and abstaining from unsuitable recreations; and in no instance did they extend to the introduction of burdensome observances, or to the injunction of any self-denial involving an unprofitable austerity."

Mr. S. next adverts to a series of allegations, supported by the name and letters of Capt. Beechey, commander of H. M. sloop of war the Blossom. This officer visited the Sandwich Islands in May, 1826, on his way to Behring's Straits, and as the Reviewer says, writes to England in the following manner: "The efforts of the few zealous missionaries are tending, as fast as possible, to lay waste the whole country, and plunge the inhabitants into civil war and bloodshed. Thousands of acres of land that before produced the finest crops, are now sandy plains. Provisions are so extremely scarce, that not long since the king sent to beg a little bread of the American consul: the fishery is almost deserted, and nothing flourishes but the missionary school."

In reply to this most serious accusation, Mr. S. affirms that Capt Beechey's visit to the islands was limited to a period of about ten days; and therefore, though he has the reputation of being an intelligent and scientific man, he might have adopted a hasty conclusion, from the misrepresentation of others. Mr. S. too adduces evidence from the journal of Mr. Shaler, now American consul at Algiers, that he found the same appearance of desolation and of former cultivation, in 1804, when he visited the islands, and 16 years before the missionaries arrived there. Mr. S. saw the uncultivated plain to which Capt. Beechey probably alludes, with its signs of departed glory, when he first landed in 1823, and when the labors of his predecessors had effected but little change in the pursuits or habits of the people. "The true cause of the appearances in many parts of the country of a more extensive cultivation and improvement of land formerly than is seen at present, is two-fold. They arise first, and principally, from the rapid depopulation of the islands from destructive wars



and the crime of infanticide, which prevailed to a very great extent; and from the drunkenness and disease introduced by foreigners; and secondly, from a custom among the natives of frequently changing the location of their cultivated grounds."

As to the scarcity of provisions, and the young king's extremity, Mr. S. states some facts. "Ships in considerable numbers, just began to frequent the Sandwich Islands for refreshments in the year 1822 and 1823. In 1822 the number touching at Honoruru was 33; and in 1823 it amounted at the same place to 57. The mission at that time, had exerted no influence over the people in general; there were then but few religious services to call them from their work, and no school to interfere with the cultivation of their lands—but provisions were scarce, the prices were high, and the ships were not readily supplied with the refreshments they required. In the year 1826, that of Capt. Beechey's visit—the number of vessels that called at Oahu, was 107—some remained a week, some a fortnight, others a month and others again three months. They were all abundantly supplied with provisions, such as hogs, goats, fowls, eggs, potatoes, taro, cabbage, onions, pumpkins, cucumbers, bananas, melons, &c. &c. while they remained in port; and each on an average, carried to sea from 40 to 60 bbls. of potatoes and other vegetables, besides live stock. The market was always full, and the demand so profusely supplied, that potatoes and taro, instead of being \$3 per barrel, as the case in preceding years, sold in the public market for \$2 and \$1 50, and could be procured at private sale \$1—the rate of all other articles was proportionably lower than formerly. As to the story about the young king and American Consul, every person in the least acquainted with the despotic power of the government, knows that the whole nation would die with famine before the king's tribute would fail, and proof is not wanting that there never was a time, in the reign of the present king, when he could not in a day have raised provisions for a thousand men."

#### FEMALE BIBLE SOCIETY OF PARIS.

[Concluded from p. 184.]

We have hitherto only stated some of the facts collected in the interior of our own Society. At present we are about to give a rapid sketch of the intercourse we have been able to maintain with the Female Bible Committees established in various parts of France.

In our last year's Report we gave edifying details of the formation of Bible Societies at Leme, and in the churches dependant on it. The happy results of the study of the Scripture are visibly increasing there every day. "It is especially to this study," writes Madame Colany, "that we may attribute the reformation of manners here, which are at present as pure and modest, as they were formerly depraved and corrupted. To this study we may also trace the resignation of the poor peasants who by the stagnation of work are plunged into the deepest distress. During two years they have borne this trial without murmuring; for in reading the Bible they have learnt that all things proceed from the Eternal.

"It is truly affecting to see those poor peasants, notwithstanding their misery, drawing consolation from the sacred book, where they find that Jesus

Christ became poor for their sakes, that through his poverty they might be rich;—to see them, also, bringing their humble but willing offerings to the Bible Society, expressing at the same time their lively regrets at not being able to give more.

"A poor lying-in-woman received a gift of twenty sous from one of her relations to help her in her confinement; but she insisted on its being employed to pay her subscription in arrears to the Bible Society. "For," added she, "that will give me more pleasure, and the Saviour who has designed to bring me through the pangs of childbirth, will also support my weakness by his strength."

A letter lately received from Bordeaux, contains the following particulars:—

"In nine months we have obtained for the Bible Society a considerable sum, by adding to it more than a hundred annual subscribers or benefactors, and about 500 subscribers on the lists of the collectresses.

"Above all, the Holy Scriptures have been distributed and are at present in the hands of a great number of families who had hitherto been unprovided with them; more than 200 Bibles, and 50 New Testaments have been distributed."

"You request some instances in proof of the moral influence of our Bible Society, but this is almost like desiring the fruits ere the tree is planted. The following however is one of the facts which have come to our knowledge:—

"A servant unable to read, but who, living with a pious family, has felt the power of God's Word in domestic worship, subscribed for a Bible, for the purpose of having it read to her by her better-instructed friends when they came to see her, and also, that the heirs of her honest savings, might find something of intrinsic value in what she left to them."

"We know, likewise, that in numerous families who have had the Bible, it is regularly read every evening, when the cessation of labor re-unites the parents and the children."

We can further congratulate ourselves on the formation of an Auxiliary Female Bible Society at Nismes, whose labors have been crowned with the greatest success. A considerable number of ladies, as collectresses, have respectively their allotted quarters of the town, in which they zealously pursue their pious functions.

"Two of these, making their charitable visits one day, were informed of a poor woman living in misery with her husband, a Catholic, and her infirm father. They entered into this sad dwelling; the husband took the Bible and called his wife, as if to ask her whether she wished to have it; the ladies proposed to receive the price of it by degrees, but the husband insisted on paying the whole immediately, which he did with all the money he had in the house. In other places these ladies are but indifferently received,—but they urge,—they explain the object of the Society, the blessings of the Almighty attends their efforts, and the Bible is accepted and eagerly paid for."

Societies have been formed amongst the young girls of the Sunday School, as well as in the village of St. Chapte, at a few leagues from Nismes.

We have recently received from Montpellier the account given of the labors of the female committee formed there since last year, from which we here furnish an extract:—

"If we have not been able to give much extension to our Society, we are at least assured that Providence has blessed our primary efforts. The total amount of receipts for the year terminating the 28th Feb. is 1000 francs, and we have distributed 92 Bibles, and 42 New Testaments."

We have sometimes been led to think, from this distribution, that several of those who seemed hitherto to have but little occupied themselves with the sacred Word, begin to feel that it is the true power of God for the salvation of their souls. We remark also that in most families whose children receive instruction at our schools, these very children returned beneath the parental roof, nourish in their turn their parents with the *True Bread of Life*.

There are but few of these families who do not employ a part of their evenings in holy meditation, and domestic worship begins to be re-established.

A little girl 8 years old who attends our Sunday Schools, and teaches her mother to read, gives her in the evening the explanation she has herself received. It is a method which in some families has served to infuse religious ideas into those who were far from possessing them.

It would be impossible to explain the feeling experienced by those who superintend the Schools, in beholding children seize with facility the explanation of Scriptural truth suited to their age, and evincing, by their answers, at what an early period God has revealed himself to their infant minds. The efficacy of such truth appears imprinted on their faces, which express contentment, when they bring a few pence gained by their good conduct, or a part of their New Year's gifts, and when they receive some Tracts, which they hasten joyously to exhibit and read to their parents.

The Society of Cournon-Terral, which formed and organized itself, writes in answer to a letter from the Committee of the Auxiliary Society at Montpellier, in the following terms:—

"At the moment we received your letter, Madam, we were assembled at our treasurer's. You cannot conceive the enthusiasm and zeal we experienced on reading it. To testify our gratitude to the Saviour, we sang the LXI. and CXVIII. Psalms.

"The formation of our Society has already produced happy fruits.

"To the members of the associations, who unite every Sunday afternoon, are joined persons who do not belong to it, and who are edified together by the reading of the Bible and the singing of our Psalms. Their meeting every evening is devoted to a work entirely suitable to the cause they serve.

"Amongst the subscribers are several young girls, who cannot read, but desire to procure the Sacred Word for their brothers. Others resolved that those amongst them who could read should be their teachers; and before the expiration of the year they were able to place five Bibles in the hands of their most advanced scholars."

The Auxiliary Bible Society at St. Jean du Gard, received, in the space of eight months, 571 francs, and distributed 20 Bibles and 70 New Testaments.

A poor old woman, whose only employment was knitting stockings, determined to subscribe four francs per annum. "For every pair of stock-

ings I make," said she, "I shall put 4 sous into a particular box for the Society; if there be more than what I give this year, so much the better; should there be less, I will make up the remainder."

Last year we had the satisfaction to announce the formation of a Female Bible Society at Calmont, and insert it in our report, a letter from Madam Falle, whose laudable zeal and attention had succeeded in establishing it.

This young and pious lady, furnished us at that time with several new details respecting the happy results already obtained by the Society, an extract of which we take the liberty of mentioning here:—

"Our Sunday School" (she writes) "thanks to the Almighty, is in a flourishing condition; many of our children have already made the most astonishing progress; so much so, that they in their turn, instruct their parents."

"We have also formed two associations in our Schools;—that of the boys intended for Missions, and that of girls for the service of the Bible Society. The good effects of these Schools are already evident, of which the children's fondness for the Bible, and orderly conduct, furnish indubitable proofs. When walking in the fields, it is by no means uncommon to meet with groups of children seated on the grass, attentively listening to a chapter of the Bible or a religious Tract, read by the oldest and most instructed of them."

"I see them every day pass beneath my windows, leading their flocks to feed, with Bibles under their arms, like young students."

"Instead of profane songs, our fields now resound with Hymns and Holy Psalms. Lo! what God has been pleased to perform, by feeble instruments."

"May the Saviour of mankind bless you Madam, and all those who aid you in the good work you have undertaken!—May he advance his reign in our dear country, which seems to be making rapid strides in the way of happiness and glory! Not of an ephemeral glory like that of earthly monarchs, but of a glory ineffable, which will be eternally enjoyed by those who have purified their robes in the blood of the Lamb."

You will share, Gentlemen, the emotion excited in us by the above letter, on recollecting it was immediately followed by the premature death of Madam Falle,—or as Christians, we should rather say by her departure for the true country, the Haven and Heaven where her sanctified spirit becomes every day more refined and exalted. Her last moments afforded a new manifestation of that faith which shone with so pure a lustre during her fair, but fleeting course.

"Madam Falle," says our correspondent from Toulouse, "has done incalculable good at Calmont. She was a Dorcas, blessed by the poor and the orphan; yet not satisfied with feeding the hungry and clothing the naked, she burnt with the desire to penetrate and fill their souls with the words of Eternal Life. Every day she assembled at her dwelling women of all ages, to make them learn some portion of the Bible, which she afterwards expounded to them with peculiar suavity and simplicity. With the Bible in her hand, she frequently proceeded to the girl's School, to say in the name of our Saviour, 'suffer little children to come unto me, and forbid them not.' It was with the Bible in her hand she went to console the



afflicted, and to exhort them to possess their souls with patience. It was with the Bible in her hand she loved to visit the couch of the dying, and to fix their hopes on the Lamb of God which taketh away the sins of the world."

In the course of such pious labors was Madam Falle attacked with a painful illness, during which she exhibited an example of the most admirable patience, and profound resignation. In the midst of suffering a placid smile beamed constantly on her features; it might have been said that her faith was already changed into sight, and her hope into reality. Mr. Falle, having asked her in what disposition she found her soul, she replied, "I wish to live if it is God's pleasure, and I wish it only to perform His will; but if He requires otherwise, I am content to die."

Her life was fast ebbing away—her affectionate and afflicted husband was speaking to her of Christ, when this truly pious woman resigned her soul into the hands of Him who had redeemed it with His blood.

Even thus, at only twenty years of age, did our dear sister enter into the eternal abode of glory and felicity; and it was the Bible which indicated to her *Him* who is the way to it.

The death of Madam Falle was deeply felt in that part of the country she inhabited. Her funeral presented the most edifying spectacle. More than 1200 persons attended it, and the impression produced by an end so truly christian—by the resignation of her family plunged in pious grief,—exercised a salutary influence on all present.

We have now, Gentlemen, performed the most pleasant part of our task. We have displayed to you the blessings which God has designed to shed on the Biblical Institutions, and have fixed your attention on the proceedings of 15 Female Auxiliary Societies, twelve of which were formed in the space of a single year.

Although we have had no correspondence this year with the Societies of Orange, Sommieries, Montbeillard, Marsanceur, Anduze and Ganges, we have, however, reason to hope that they will pursue the course of their labors with zeal and success. It gives us pleasure in being able to add, that new hopes are dawning on us, and that the organization of a Biblical Committee of Ladies at Lyons and at Meaut has just been accomplished.

We must now touch upon a subject which affords us no small degree of pain and regret,—we mean the difficulties and obstacles which have impeded the establishment of Auxiliary Societies.

They write from the South of France—"The chief obstacle is ignorance; the majority of the inhabitants of the country are even unable to read;—and it would be utterly useless to place in their hands that Holy Book from which they are to learn the rules of their faith, and the commandments of their God, till benevolent care has supplied their first great want, elementary instruction."

Under these circumstances, the interests of the Bible Societies are in perfect unison with those of the progress of civilization, and development of knowledge. The sacred pages which are "a lamp to our feet," should dissipate the clouds of ignorance, as they clear the benighted soul from the dark shadows of sin.

The establishment of Schools should therefore always attend, and in most instances precede Biblical Associations. But it may be objected that

many districts are too poor to maintain the expenditure indispensable to the support of such Institutions,—and that the inhabitants are compelled from necessity to devote every moment of their lives from the earliest periods, to laborious occupations. These objections, however, cannot apply to Sunday Schools,—which are less expensive, and do not interfere with the duties of the week.

The Bible Societies of St. Jean du Gard, and of Orange, may be adduced as successful instances: which, originating with only a very few young females admitted to the School, soon became general.

The School of St. Jean du Gard consisted at its commencement of only five or six girls, whom two Ladies undertook to instruct every Sunday at their own houses. Ere long these girls anxiously solicited that their sisters might accompany them; then their intimate friends; and in no great length of time, the number increased to such a degree, and became so considerable, that it was necessary to form two classes: and in less than twelve months they amounted to upwards of 300, assembled in a room hired for the purpose. They flocked from all the neighboring villages;—many coming down from the mountains and traversing frequently several leagues on foot, without allowing themselves time to take their meals. So eager were they to arrive at the appointed hour, the heat of the sun, or the intemperature of the severer seasons, could not arrest their ardour; what then was this irresistible magnet? The perusal of the Bible and the expounding of its sacred truths. Their young minds had felt how delightful it is to serve God, and every thing became easy to them which could contribute to a better acquaintance with His sacred will.

We might advance in infinite variety of facts to prove the intimate, and close connexion that exists between Bible Societies, and elementary Schools, particularly Sunday Schools; but we shall content ourselves with transcribing one letter from Vigare,—where a Biblical Committee of 18 Ladies had been established but a few months.

"The Sunday School is about to re-open," writes one of them, "and we are fully recompensed for our labors by the eagerness with which children hasten to join it, and the good conduct of our pupils, who have made much more rapid progress than at the elementary Schools,—many of them being already able to read, without having had any instruction but at this School."

"One young person had attracted particular notice by the regularity of her attendance, and her assiduity, but much more by her mildness and piety. Struck by a fatal disease which was bringing her gradually to the grave, she became daily more gentle and piously resigned. Growing worse, she solicited the aid of her Pastor, who was even himself edified by her perfect submission to the will of God. Death had for her no terrors; 'twas the passage to a better Life; "weep not," said she to her afflicted parents, "my hope is in God my Saviour." These were her last words,—she expired full of the sweetest and most consoling sentiments, those of a true Christian. It was this interesting, though melancholy event, that created a lively desire for the re-commencement of the School, which had been for some months suspended."

We will add to this example of a young female quitting life with so much gentle resignation at an age when it is most full of endearing hopes and expectations,—another, of three young persons who form the delight and edification of a town in the south of France. They meet every evening to plan for the following day how they may best solace and console the sick, the unfortunate, and the afflicted. They are all without fortune, and two of them are orphans. They have undertaken to instruct 15 young girls, and regularly once a month unite in prayer to Almighty God to bless the endeavors of the Missionary and Bible Societies, and to advance the dominion of Christ in the hearts of all mankind.

It is a frequent subject of regret, that the interesting institution of the Sisters of Charity has not been introduced into the Evangelical Church; but it appears to us, that the example of these young women, who have consecrated their lives to the service of God, and to the benefit of the poor, notwithstanding the labors to which they are doomed in order to provide for the necessary means of their own subsistence, is a pledge that the devotion of the Disciples of the Venerable St. Vincent de Paul may yet revive amongst us; for it was with equally simple and interesting characteristics that he painted them when he declared, “that the dwellings of the sick were their Nunneries, the streets of the town and the wards of the hospital their Cloisters, humility their monastic rule, the love and fear of God their only confining Grate, and a sacred modesty, their protecting Veil.”

#### MISCELLANEOUS FACTS.

The Directors of the London African Institution give a list of 218 vessels which, during the year 1824, were engaged in this infamous traffic. These it is estimated carried away *one hundred thousand* miserable human victims. How many others were carried off, by vessels which escaped the vigilance of British cruisers, no one can tell. At the commencement of the present year, a vessel arrived in England which had boarded 30 slave ships under different flags, during a single short cruise; and it was believed that 30,000 slaves were ready for embarkation at the different stations along the coast. The laws of civilized nations against the slave trade are little more, therefore, than a dead letter. Nothing can stop the enormous evil, but the establishment of christian colonies along the coast. The influence of the British colony at Sierra Leone has been already extensively felt. A short time since a tribe, from whose shores fifteen and twenty thousand captives had been annually embarked on board of slave ships, put themselves under the protection of the colony, and are now no longer troubled with the dealers in human flesh. The late Gen. Turner recently wrote from the colony and stated, that he had but little doubt that the slave trade would be speedily abolished for a thousand miles around Sierra Leone. Our settlement at Liberia already guards 150 miles of the long haunted coast.—Twenty such colonies as Sierra Leone and Liberia spreading along the western shores of Africa, at suitable distances would put an end to the slave trade forever, and diffuse the light of christianity over a large part of the African continent. What friend of humanity, or of religion, will not then,

bid such a society as the *American Colonization society*, God speed, in its noble undertaking; be the degree of its influence in mitigating the evils of slavery in America, what it may?

#### Benevolent Societies.

The American Board of Commissioners for Foreign Missions have forty three stations among the heathen, and about the same number of ordained ministers. These would supply one county of 50,000 inhabitants, with christian institutions, at home. The annual receipts of the Board are greater than those of any benevolent Society in the United States: and yet there are individuals in the country whose yearly private income exceeds those receipts and who could therefore, if disposed, do more for Foreign Missions, than the christian community now do.

The American Bible Society has been in operation nine years. It has published *half a million* of copies of the scriptures. *Three millions* of people are estimated to be destitute of the Bible in the United States, and *twenty millions* more in Spanish America and Brazil. *Hundreds of millions* are destitute in other portions of the world.

The American Tract Society of New York has printed in two years 44,000,000 of pages of tracts; less than *one million* of which have crossed the Alleghany mountains. *Four millions* of tracts have been published, while the population is *twelve millions*. The London Society publishes *Ten millions* of tracts annually.

The American Home Missionary Society employed last year 169 ministers, and paid on an average one fourth of their support. There are of the Presbyterian denomination alone one thousand churches which have no pastors.

The American Sunday School Union, embraces 2415 schools, 22,291 teachers, and 159,000 scholars in 28 states and territories. The number of children in the United States, of an age suitable to attend Sunday Schools, is probably 3,000,000.

*Comparative receipts of British and American Societies for 1826-7, in round numbers.*

British and For. Bib. So.	\$356,622
Church Miss. So.	204,000
Wesleyan Mis. So.	201,804
London Miss. So.	157,137
Religious Tr. So.	66,675
London Jews Soc.	64,257
Hibernian Society	32,945
Sunday Sch. Union	20,870
Br. and For. Sch. So.	8,353
Continental Soc.	8,340
American B. C. For. Miss.	67,401
Am. Bible Society	64,764
Am. Sun. Sch. Union	42,000
Am. Ed. Soc. (cash)	37,874
Am. Tract Society	30,413
Am. H. Miss. Soc.	18,140
Am. Coloniz. Soc.	15,963
Am. Bap. Bd. Miss.	10,987
Methodist Mis. So.	6,216
Am. Jews Society	1,266

Let the people of the United States give to religious charities *three cents* for every dollar they now spend for ardent spirits and the pauperism occasioned by it, and a greater sum would be raised than the above societies, in England and America put together, now receive. What a fund, then, might this favoured nation possess for works of



benevolence, should the monster, Intemperance, be destroyed, as there are at length some rising hopes that it will be!

#### INFLUENCE OF SUNDAY SCHOOLS.

The last anniversary of our Independence was celebrated at Utica by the Sabbath Schools in that place. More than seven hundred children, together with their teachers and parents and friends, assembled in the meeting house, which was filled to overflowing. An appropriate address was delivered by the Rev. Mr. Aikin, in which the political as well as moral influence of Sabbath Schools was alluded to as follows:

"I have been surprised," says the speaker, "to see the apathy of our enlightened statesmen upon the subject of Sunday Schools. I have been surprised that they seem to look upon them only as a religious institution, when it is so plain that their political energy must very soon, if it increases with the ratio it has for fifteen years past, totally regenerate our legislatures, and the very hall of Congress. In some cases, however, it is well that this blind apathy has existed; for instead of it might have been opposition.

"The system of Sunday Schools proposes to place the prosperity of our country on a community of intelligent and virtuous citizens. Very different is the basis that supports the trembling and tottering monarchies of Europe. While there, learning and property are almost hereditary, and restricted to comparatively few, a cloud of ignorance covers the mass of population, which is so pregnant with rebellion and crime, as can only be held in check by the bayonet and the sword. To support this system of ignorance and intolerance, one taxation must follow another, until the people, robbed, oppressed and enslaved by a few, have become restless and revengeful in their chains, and nothing is wanting but a little more knowledge of the rights of man, and some daring spirit will wrap the continent in flames, not to be extinguished, till the shout is heard from every vale and mountain, Europe, Asia, Africa—like America—are free! That knowledge begins to circulate. The genius of liberty has already crossed the Atlantic, and begins to point her arrow of death at the dynasties of Europe. If the course of Providence be not speedily changed, the final catastrophe must be awful. But convulsions may shake the world: America has nothing to fear, if she will only bring up her sons and daughters in the principles of science and religion. In making her citizens intelligent and moral, they can govern themselves and yet be governed. The road to honor and wealth being equally open to all, all are equally concerned in the public welfare. Moral and enlightened children, trained up in the path of religion, are so many bulwarks of our nation, and so many pledges of the perpetuity and augmentation of our national prosperity."

*The Maternal Association* of Utica, N. Y. embraces 33 mothers, and 120 children, including those over 4 and under 18 years of age. It has existed 3 years. In 1826, in the course of a few weeks, nearly 20 of the children repented, embraced the Saviour, and entered personally into covenant with God.

#### A NEGRO IS A MAN.

*An epitome of a Sermon delivered in the First Presbyterian church, in Lexington, Kentucky, on the 4th of July 1827, in favour of the American Colonization Society, by the Rev. JAMES BLYTHE, D. D.*

"I will make man more precious than fine gold."  
—Isa. xlii. 12.

Five things make a man precious.

1. His power of reason. 2. His power of liberty and self-government. 3. His power of piety. 4. His immortality. 5. The union that the Son of God has with man in the participation of his nature and the redemption of his soul.

By the power of *reason*, man traces and compounds and deducts the ten thousand relations which are around him—Binds into one whole, the family of man—Encircles in the same chain, the American and African; the white, the red, and the black man—Assigns to climate and other collateral causes their proper influence—Compels every enlightened and good man to grasp with the warmth of brotherhood, the hand of the Hindoo, the savage of America, or the tawny sons of Africa, and to offer to lead them to civilization, to liberty, to God.

Man is precious because he has the power of liberty and self-government. That man has the power of liberty and self-government, is an American proposition. Talked about and dreamed over in Greece and Rome, but never announced understandingly and practically, until about one half-century ago in America; for I hold it a sound philosophical principle, that no finite being fully understands any thing he has not either experienced, or experimented upon.

\* \* \* \* \*

I see America stand up the world's beacon, liberty's polar star. And O God, shall not Africa be permitted to rest her tossed eye upon that beacon, to be guided by that light? Shall not her half-liberated sons among us, having imbibed some of the spirit of our free institutions and holy religion, be hastily carried back to the land of their fathers, to light up the same holy flame that burns in so many American bosoms to-day.

Man is precious because he has the power of PIETY.

The power of piety, alone, elevates man above the brutes. It is this which allies him to angels to God. To feel God present, and to love him; to feel that our fellow men are bone of our bone and flesh of our flesh (though covered with a black skin) and to love them, is the sum of all piety. Who can think of the raptures of piety, and not devoutly wish, they were as widely diffused through the world as are the raptures of liberty through America to-day. And does there live among us a man, who will venture to believe that a negro cannot be *pious*. Such a thought would blast the soul of any man, and render it forever unfruitful of good.

Man is precious because he is *immortal*. Immortality is alone of Bible origin. Darkness, an impenetrable darkness, a perplexing and heart-rending uncertainty rested upon the grave of Socrates, and rests upon the tomb of every unbeliever in the Bible. But life and immortality are brought

to light by Christ. What is honour, what is liberty, what a kingdom or presidency, what is life itself, without immortality? It is a bubble that bursts before it can be touched, a taper that can be extinguished so soon as it is enlightened. The immortal family of God in heaven is made out of all the families of the whole earth. The European, the American, the Asiatic, the African, the black man of the tropics, the red man of the forest; they are there, all of them, who have been washed, who have been sanctified, who have been justified, 'in the name of the Lord Jesus, and by the Spirit of our God.'

Man is precious because the Son of God has participated in his nature and redeemed his soul. Who can speak of the honour done to humanity because Christ has worn it. The body of Christ was like that of another man, his soul was the soul of a man. He took unto himself a true body and a reasonable soul. How precious must that be for which Christ shed his blood! "We have not been redeemed with corruptible things, as silver and gold—but with the precious blood of Christ." A streamlet from the fountain opened in the house of David, fertilized the northern shores of Africa in the first centuries; a rill from the same fountain is about, in the 19th century, to render fruitful her western coasts, guided thither by the hand of the American Colonization Society.

#### INFERENCE.

A NEGRO IS A MAN, THEREFORE HE IS PRECIOUS.

A negro can reason. He is capable of self-government. He is immortal. For him Christ died. Perhaps there may be many good and worthy citizens among us who may question whether the negroes have the power of self-government, or are capable of enjoying that inestimable boon of heaven, *liberty*. Let such honest inquirers read attentively the history of the American Colonization Society, and their colony at Liberia. This subject needs no farther illustration with any unprejudiced mind. And such is the great mass of the American people. They have no prejudices against Africa or African liberty. They have tasted of the sweet nectar of liberty, and they are desirous the whole world should drink of it too.

\* \* \* \* \*

This is the day of our national banquet. A copious libation of the purest gratitude, is this day pouring from millions of American hearts. It is poured forth to the God of battle, the God of liberty, the God of salvation, through a Redeemer. It is offered to the Father of the whole family of MAN, whose ear has for 200 years been burdened with the groans of injured Africa: and who is coming down, not in wrath and blood, but clothed with benevolence and love, and is about, by the hands of the American Colonization Society, to restore to injured Africa a portion of her long lost progeny, and with them the knowledge of that salvation which shall make her deserts blossom as the rose, and become as the garden of God. On this the anniversary of our national birth let us give liberally to the cause of justice, the cause of humanity, and above all, to the cause of that Saviour who is evidently taking to himself his great power, and becoming king of nations.—*Western Luminary.*

#### GAMBLING, OR RAIN AND SUNSHINE.

"Why do you keep me so long a time at the door?" said Edward F. passionately to his wife. The night had passed; but its cold wind entered the house, as Mrs. F. with a sorrowful heart, undid the lock.

"It is late, Edward; and I could not keep from slumbering."

He said nothing to this, but flung himself into a chair, and gazed intently on the fire. His son climbed upon his knee, and putting his arms around his neck, whispered, 'Papa, what has Manana been crying for?' Mr. F. started—shook off his boy, and said with violence: "Get to bed, Sir: what business has your mother to let you be up at this hour?" The poor child's lower lip pouted; but he was, at the time, too much frightened to cry. His sister silently took him up; and when he had reached his cot, his warm heart discharged itself of its noisy grief. The mother heard his crying, and went to him: but she soon returned to the parlor. She leaned upon her husband, and thus addressed him: "Edward, I will not upbraid you on account of your harshness to me; but I implore you not to act in this manner before your children. You are not, Edward, as you used to be. Those heavy eyes tell of wretchedness as well as of bad hours. You wrong me—you wrong yourself, thus to let my hand show that I am your wife—but at the same time let your heart know singleness in matters of moment. I am aware of the kind of society in which you have lately indulged. Tell me, Edward—we are poor!—we are reduced!—we are ruined!—Is it not so?"

Edward had not a word for his wife: but a man's tears are more awful than his words.

"Well, be it so, Edward! Our children may suffer from our fall: but it will redouble my exertions for them. As for myself, you do not know me, if you think that circumstance can lessen my feelings for you. A woman's love is like a plant which shows its strength the more it is trodden on. Arouse yourself, my husband. It is true, your father has cast you off, and you are indebted to him a serious sum: but he is not *all the world*! Only consider your wife in that light—"

A slight tap was now heard at the door, and Mrs. F. went to ascertain the cause. She returned to her husband;—Mary is at the door—she says, you always kissed her before she went to bed.

'My child, my child,' said the father, 'God bless you—I am not well, Mary. Nay, do not speak to me to night; go to rest now—give me one of your sweet smiles in the morning, and your father will be well again.'

Mr. F. too, was persuaded by his affectionate partner to retire; but sleep or rest was not for him; his wife and children had once given him happy dreams—but now, the ruin he had brought upon them was an awakening reality.

When the light of the morning faintly appeared above the line of the opposite houses, Mr. F. arose.

'Where are you going Edward?' said his watchful wife. 'I have been considering,' he replied calmly, 'and I am determined to try my father. He loved me when I was a boy—was proud of me. It is true, I have acted dishonorably by him, and should, no doubt, have ruined him. Yesterday I spoke harshly of him; but I did not then know myself. Your affection, my



dear wife, has completely altered me. I never can forget my ill treatment of you; but I will make up for it; I will;—indeed I will. Nay, do not—do not grieve in this way—this is worse to me than all—I will be back soon.”

The children appeared in the breakfast room. Mary was ready with her smile, and the boy was anxious for the notice of his father. After a short space of time, Mr. F. returned.

“Why so pale, my husband? will your parent not assist you?”

“We must indeed sink, my love. He will not assist me. He upbraided me. I did not, I could not answer him. He spoke kindly of you and our little ones: but he has cast us off forever.”

The distressed man had scarcely said this, when a person rudely came in. The purport of his visit was soon perceived. In the name of F’s father, he took possession of the property; and he had the power to make F. a prisoner.

“You shall not take papa away,” said the little son, at the same time kicking at the officer.

“Mamma,” whispered Mary, “must my father go to prison? Wont they let us go too?”

“Here comes my authority,” said the Deputy Sheriff.

The elder Mr. F. doggedly placed himself in a chair.

“You shall not take my papa away,” cried out the boy to his grandfather.

“Whatever may have been my conduct, Sir,” said the miserable Edward, “This is unkind in you. I have not a single feeling for myself; but my wife—my children—you have no right thus to harass them with your presence.”

“Nay, husband,” responded Mrs. F. “think not of me. Your father cannot distress me. I have not known you, Edward, from your childhood, as he has: but he shall see how I can cling to you—can be proud of you in your poverty. He has forgotten your youthful days—he has lost sight of his own thoughtless years.”

The old gentleman directed his law agent to leave the room. He then slowly, yet nervously, answered thus:

“Madam—I have not forgotten my own thoughtless days. I have not forgotten that I once had a wife as amiable and noble minded as yourself; and I have not forgotten that your husband was her favourite child. An old man hides his sorrows; but let not the world, therefore, think him unfeeling—especially as that world taught him to do so. The distress I have this moment caused was premeditated on my part. It has had its full effect. A mortal gets to vice by single steps; and many think the victim must return by degrees. I know Edward’s disposition, and that with him a single leap is sufficient. That leap he has taken. He is again in my memory as the favourite of his poor mother—pshaw, but why am I crying?”

Little Mary had insensibly drawn herself towards the old philosopher: and, without uttering a word, pressed his hand, and put her handkerchief to his eyes. The boy, also, now left his parent, walked up to his grandfather, and leaning his elbow on the old man’s knees, and turning up his round cheek, said, “Then you wont take Papa away.”

“No! you little impudent rascal—but I’ll take you away; and when your mother comes for you,

I will treat her so well, that I’ll make your father follow after.”

Thus came happiness at the heel of ruin. If husbands oftener appreciated the exquisite and heaven-like affection of their wives, many happier fire-sides would be seen. *One in love, and one in mind*, ought to be the motto of every married pair. And fathers would many times check improvidence, if they were to make use of reflection and kindness, rather than prejudice and strictness.

C. E. E.

#### RESPONSIBILITY OF FEMALES.

The remark is as true as it is common, that in countries far advanced in civilization and refinement, our sex have the principal agency in giving to society its moral and intellectual aspect.

If our influence is great, our responsibility is proportionably great. If we have the power of moulding society, to a considerable extent, according to our will, the vices that mar its beauty and happiness, and which our influence is not exerted to suppress, will be imputed to us, and must be answered for as our deeds, in the day of final retribution. It is a matter of infinite importance therefore, that our intercourse with society should be so regular as to produce a salutary effect on all around us. But how shall this be done? Shall we assume a melancholy air, and lecture our friends on the subject of religion until they retire from our presence in disgust, and shun us as they would the serpent or the scorpion? By no means. There is something cheerful and attractive in that religion which has brought life and immortality to light. The sceptic may well mourn over the miseries of life, be sad in view of the thick darkness and gloom that surround the grave, and shudder at the prospect of annihilation or a miserable existence hereafter. But let us, who hope better things than these, whose path is illuminated with the lamp of heaven, (for a female infidel must be a monster of ingratitude and iniquity,) let us throw all around the charms of cheerfulness and joy, that others may seek and rejoice in our society, and be influenced by our example to walk in wisdom’s ways. There is no danger that an amiable, intelligent, accomplished, and virtuous female will be neglected. Her society will always be sought by the other sex; and it is completely in her power to dictate the terms on which it shall be enjoyed. Let her never countenance by her example, or even by a smile, light and trifling remarks on religion, or any kindred subject. The Bible was not given to man, that its sacred truths might be quoted with irreverence, to adorn the conversation of the gay and thoughtless; the ministry of the gospel was not instituted to be the scoff of fools, or to exercise the ingenuity of the critic; the conduct of Christians must be accounted for at the tribunal of their own Master, and not be made the sport of the immoral and profane, who know not the heart, and have an interest in misrepresenting their motives. The approbation or disapprobation of a lady of any sensibility and independence, is instantly observed in her deportment, when topics like these are treated with that levity which too often passes for wit with the thoughtless, even among nominal Christians. A rebuke given in the spirit of meekness, will, in most cases, produce a powerful and salu-

tary effect. From the other sex it might perhaps give offence; but in us it indicates a spirit of independence, and an unwavering love of truth and virtue, which seldom fails to excite the admiration even of those who feel the wound.

Perhaps there is not a more prevailing vice in our land, or one the progress of which it is more difficult to arrest, than that of intemperance. It exists in its incipient state, in the habits of a large portion of the young men in our country. If unchecked, it acquires strength from year to year, until it obtains complete control over the man—who will not return to habits of sobriety, until the Ethiopian shall change his skin and the leopard his spots! He who craves a julep or a dram at twenty, will be a drunkard at thirty, and a sot at forty. Much of the guilt of this beastly vice and its consequences, attaches to our sex. It is in our power, and perhaps in ours only, to give it an effectual check in the early stages of its progress. Let us not only speak of it in terms of reprobation, but decline all intimacy with its devotees. Let no mistress of a family invite, or even admit, into her domestic circle, any gentleman who is addicted to intemperance. This experiment has been successfully tried by some individuals. Only let it become universal, and the effect will be astonishing.

The same remark will apply with equal, if not greater force, to the practice of duelling. The Almighty, in his wrath, can scarcely inflict a heavier curse on a woman in this world, than to give her a drunkard or a duellist for a husband.

Intimately connected with these vices is the game of cards, and other games of hazard.—The presence of one accomplished and intelligent lady at a card table in the social circle, whether the object be money or amusement, is regarded by the young men as a full license for them to go to any extent in gambling and all its kindred vices.

Let those ladies then, who have any respect for religion, any gratitude for the elevation which it has given them in society, any love of their country, whether they be young or old, married or unmarried, give their countenance and the charms of their society to those gentlemen only who regard the laws of God and man, and whose characters are unpolled with crime.

LAURA.

## ON PASTORAL VISITATIONS.

BY DR. JOHN MASON.

The system of every well regulated church, is a system of fixed ministrations. For the lighter services of the pulpit; for social prayer and exhortation; generally for the more public exercises of religion, an itinerant ministry, although, with the exception of missionaries, far inferior in labor, in care, and self-denial; in responsibility, may get along and be popular. But for sound exposition of the Scriptures, for giving to every one his portion of meat in due season; for training up the youth; for coercive and preventing discipline; for carrying both the law and the gospel home to every man's business and bosom; briefly, for binding up and consolidating the invaluable interests of a christian community, there are no adequate and no appointed means, but a *stated* ministry. Without it there may be preachers in abundance;

pastors there can be none. This broad and obvious distinction is recognized in the form of a call, customary in our churches, which, taken for granted that a minister is to *preach*, lays the principal stress upon his pastoral character. True it is that no man can be a scriptural pastor, who does not "feed his flock with knowledge and with understanding," but he may provide their weekly food plenty and good, and yet lamentably fail in his pastoral work. For my own part, the longer I consider the nature and design of the Christian ministry, the more does the importance of those functions, which are termed *parochial duty*, rise to my view. I am persuaded that without them *no congregation can permanently flourish nor any pastor be permanently comfortable*. There are a thousand avenues to conviction which no public institution can enter; a thousand difficulties to be solved which the pulpit cannot reach. There is an adaptation of general truth to particular circumstances, fit only for the private walk, or the fireside. There is a correspondence between doctrine preached and exemplified, which forces its way silently but most effectually to the heart. By pastoral vigilance and prudence, abuses are to be checked, and scandals prevented, which when permitted to ripen for judicial cognizance, are often beyond remedy. It is of unutterable consequence to couple in the early associations of children, the idea of a minister with that of their spiritual father, and of their own relations and duties to the church of God—which is impossible without frequent and affectionate intercourse. The want of this is the most fertile secondary cause of that absurd contradiction which reigns among the churches—treating our baptized youth as if they were mere heathen. The feeble are to be strengthened, the lame to be healed, the wanderers to be hunted up and brought back. The drooping spirit is to be cheered, the thoughtless spirit admonished, the impetuous spirit restrained. The presence of a faithful pastor refreshes the soul of labour, and sweetens the crust of poverty. His voice smooths the bed of sickness, and mitigates the rigours of death. In short, his people expect from him numerous attentions *which admit of no substitute*. Withhold them, and affection, the basis of confidence and usefulness gradually wears away.

Talent may inspire admiration; it will certainly command respect; but it cannot extort love. On the other hand, there is nothing which men resent more promptly, forgive more reluctantly, and forget more slowly, than neglect. You may deny their requests; you may expose their errors; you may reprove their faults; but neglect them you may not. The civilities of life, and the friendly exterior may remain:—but you shall find on the first decisive experiment that the power of affection is gone. They always feel themselves neglected when the parish services of their minister are not rendered. Whether the neglect be real or only apparent—Whether there is just cause or not for the omission, are questions which have some influence on the progress of things toward this result, but will very slightly, if at all, vary the result itself. The services are not rendered; and that is enough.

"*Shall I send my son to Cambridge College?*"

Let the Christian parent deliberately and pray—



erfully weigh his responsibilities as a *parent* before he answers this question in the affirmative. Would such a disposal of your son voluntarily made, be *training him up in the nurture and admonition of the Lord*? It is a fact of which the public ought to be fully apprized, that the Hollis Professor of Divinity, to whom the students look as their religious teacher, and who is their preacher half the day on the Sabbath during the whole four years of their college life, has declared himself a *Universalist* with an explicitness which need not to be misunderstood. Can the Christian parent, by placing his son under such an influence, put in jeopardy his moral and eternal well being, and be innocent?

HOLLIS.

### THE DANGER OF INDECISION.

*"Almost thou persuadest me to be a Christian."*

It is vain for men to think of keeping destruction at a distance; and keeping the uplifted arm of vengeance long suspended, by wavering and hesitating, and deferring the time of decision:—vain indeed to think of delaying the hour of their doom, by delaying that of their promised repentance. While they stand doubting as to their choice between life and death, the day of their calamity is at hand, and the things that come upon them make haste. *They may linger, but their "judgment lingereth not;" they may slumber, but their "damnation slumbereth not."* And will it not be dreadful to perish, after having been almost a Christian?—dreadful to go down to the world of darkness by that path which lies nearest the regions of light? Think you, that to have been almost a Christian on earth will take from the lost sinner, the bitterness of misery? Will not this nearness to salvation tend rather to enhance the awfulness of final ruin? To enjoy so much divine illumination, as clearly to see the path of life, and readily to acknowledge the obligation to walk in it, and to feel so strongly the numerous motives inviting and impelling towards it, and the influences of the Spirit pressing these motives—to feel these so strongly as to make a near approach to heaven's gate; and then after all to turn back; or to stand there till it be closed forever—ah! this must prepare the soul for aggravated misery. To go, as it were, to the top of Calvary, ponder upon its divine wonders, contemplate the Lamb of God in his dying agonies, and feel the mind overawed at the sight, and the heart almost melted into penitence, and almost kindled into love,—and still to hesitate and to reject the great salvation—ah! this is trampling under foot the blood of atonement, and incurring that sorer punishment due to such guilt. And if, in the dark world of wo, any forlorn wretch will be stung to the heart with a keener feeling of anguish than all others, will it not be the man, who on earth came nearest to the kingdom of heaven—and then lost it, for want of one decisive step? As he calls to mind the unnumbered mercies here enjoyed—the oft repeated proffers of salvation here slighted; and as he lifts his weeping eye to that world of glory above,—O, with what bitterness of spirit—with what sinking and dying of the heart within him, will he exclaim, 'Time was when I bid fair for a seat in yonder region—when I was well nigh an heir to that incorruptible inheritance; I did but just miss the path to those realms of light and life everlasting,—just fail of being one

in that happy company around the throne of God; I had my hand almost upon a crown like one of theirs; a little more, and now, instead of wailing here among the lost, I had been singing there among the redeemed!' O that *little more*—it would bite like a serpent, and sting like an adder. Surely, to be sinking for ever in the bottomless pit, must be damnation enough without the everlasting recollection of have plunged from the threshold of heaven!

It is time then, my hearers, to have done for ever with merely supposing religion to be important, and coldly wishing that its spirit and its blessings were ours, and almost resolving to obtain them. It is no time to hesitate, when all is at stake; no time to delay our choice between life and death, when that day may come unawares which will take, this question out of our hands, and decide it for us, and decide that we are undone for eternity. Let us then rise at once to the high and holy resolution, of being, not only almost, but altogether *Christians*, and devoting ourselves, with our whole heart, to the service of our divine Lord and Redeemer. This life is so short and uncertain—the life to come is so long and so sure—the work assigned to this transient state is so momentous—so great is the hazard of delay—the consequence of failure is so woful—and so glorious the reward of success—that the wise man will tremble at one wasted hour. He will give himself no rest, till the great question of life and death is settled, as he would wish to have it settled for ever. Every wise man will make this his first business; and he that is wise, is wise for himself, while he that scorneth, he alone must bear it. Yes,—he *must* bear it, and bear it alone for ever.—*Rev. C Wilcox.—[Nat. Preach.*

### DEPRAVITY OF MAN.

If you had as much evidence that your water was poisoned, as you have that the heart of man by nature is not pious—would you drink it? Were the proof as clear that an assassin would meet you on turning a corner—would you go thither? Were it proved by as various and conclusive evidence that the fire was kindling on your dwelling—would you compose yourself to sleep? Will you then, in opposition to such evidence, still endeavor to persuade yourself of the native goodness of the human heart? If it were merely the body whose life was threatened by the deception, I might still cry earnestly to you to beware; but it is your *soul*, and your future and eternal well being which you put in jeopardy by setting at naught such evidence. Without religion you cannot be admitted to heaven; and would not enjoy heaven if you were admitted. Without religion you can neither keep the law nor obey the gospel; and cannot escape the condemnation which rests upon transgression and unbelief. Will you then shut your eyes against light, and stop your ears against admonition? It is but for a moment compared with eternity, that you can thus deceive yourself, and cry, Peace. The overwhelming consciousness must soon press upon your amazed heart, that you are without holiness, and cannot see the Lord; and that the harvest is past, the summer ended, and you not saved. There is no hope in your case while you think your heart is good, and feel no need of a divine renovation. They that are whole need not the physician, but they that are

sick : and Jesus Christ came to call, not the righteous, but sinners to repentance. While the delusion prevails that you are rich, and stand in need of nothing, you will reject the counsel of Christ, to apply to him for eye-salve that you may see, and for white raiment to cover the shame of your nakedness. You will do nothing to save your own soul, and God will do nothing to save it, while under the concentrated light of evidence, you remain wilfully ignorant of your malady, and wilfully negligent of your only remedy. Admit then, the painful, alarming fact, that you have no religion, and without delay commence the inquiry what you must do to be saved, and thus escape the coming wrath, and lay hold on eternal life. All who are now in heaven were once like you without God, and without Christ, and without hope ; and all who are now on earth, strangers and pilgrims seeking a better country, were once like you without religion. But He who commanded the light to shine out of darkness has shined in their hearts—and the same blessed Spirit is able and willing to enlighten you : but you must confess and not cover your sin—you must come to the light, and not shun it—you must be convinced of sin, of righteousness, and of a judgment to come—you must be born again or you cannot see the kingdom of God.

\* \* \* \* \*

You have now before you the evidence that men are not religious by nature ; and that this destitution implies the universal and entire depravity of man, and the necessity of a great and sudden change in the affections, by the special influence of the Holy Spirit. This is not a matter of abstract speculation, of no practical utility. Our being and accountability are eternal, and the law of God which is the rule of obligation, is eternal. Heaven is a religious world, and the present is our state and our only state of probation. Here in this morning of our being the elements are formed of an immutable character in the eternal state : and if that which is first formed is one that unfits us for heaven, and fits us for destruction, can we too soon or too clearly perceive it, or too deeply feel it, or too earnestly strive to be conformed in our affections to the requirements of the gospel, to the conditions of pardon, and to the exigencies of the heavenly state ? What then is the improvement which you will make of these discourses, whose hearts tell you that you have no religion ? Will you say that these are *hard sayings*, and that you do not like such doctrine ? But is it therefore untrue because it is painful ? And will you, dare you, in the presence of such evidence, reject it in favor of the dictates of mere inclination ? Will you apply to such as endeavor to explain away this evidence, and speak to you smooth things, and prophesy deceits ? Beware ! others before have done this, and " God sent them strong delusions, that they might believe a lie and be damned, because they had no pleasure in the truth, but had pleasure in unrighteousness."—You may persuade yourself, or be persuaded, that a change of heart is not necessary to prepare you for death and heaven, and yet,

" This fearful truth will still remain,  
The sinner must be born again,  
Or drink the wrath of God."

Do you then at length inquire what you must

do to be saved ? The answer is plain—Repent, and you shall be forgiven ; believe on the Lord Jesus Christ, and you shall be saved. Neglect then the subject no longer. Resolve that from this time you will make the salvation of your soul your first and great concern. Break off your alliance with vain persons and diverting amusements ; read your Bible daily and earnestly alone ; and lift up your cry to God, in earnest supplication for mercy ; plead guilty, and cry for pardon through a Redeemer's blood.—*Dr. Beecher's Sermon.*

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, August 25, 1827.

### MISSIONARY FUND.

I have heard people object to giving for foreign missions because the American Board have such large funds. People have said that they might expend what they have already received before they ask for more. I have taken a little pains to ascertain the facts about this fund, of which so much is said, and believe the following is a pretty correct statement.

In 1815 the Board came into possession of a legacy from Mrs. Mary Norris, who I think lived and died in Salem, Mass. The sum given by the will was thirty thousand dollars. This was *expressly given* for a permanent fund, the interest only to be applied annually. The will was disputed by the heirs, and was kept in the law four years. The expenses of the law suits amounted to \$2,472 81. So that the net amount actually received was but \$27 527 19. They have also received other monies, to the amount of about \$10,000, which were *appropriated by the donors* to the permanent fund, the interest only to be expended. On the question whether these individuals were wise or not, in giving their money to form a permanent fund, different persons will of course judge differently. But they certainly had the *right* of giving their own money in this way if they thought proper. And no one in his senses will say that the Board ought to reject such donations. The Board are the mere agents of the Christian public, to receive and manage whatever benevolent individuals may entrust to their care. Of course they are under a moral obligation to receive whatever is given for objects that come within their province. And if they receive it they are bound to keep and apply it according to the will of the donor.—It would not be *honest* for them to expend the principal of these funds so sacredly entrusted to them. And if they should do it they would *forfeit the whole*, and the heirs of the donors could recover it by law. No friend of the cause would wish them to forfeit these funds. No honest person would wish them to employ them contrary to good faith and the will of the donors.

But these funds, if understood, can be no objection against other contributions. The present amount of the fund is \$37,524 84. It produced last year an income of \$2,299 12. And this is all they can lawfully expend in a year from the fund. It is about 150 dollars more than they received last year from their



auxiliary societies in the single county of Hartford. It is less than half the amount expended last year for the mission among the Cherokees alone. It is less than one twenty-seventh part of their whole expenses the last year, which amounted to \$61,616 25. The fund therefore, so far as it is available to the board, would not pay their expenses for a single fortnight.

L.

For the Religious Intelligencer.

### INFANT BAPTISM.

MR. WHITING.—Since the subject of Infant Baptism has lately occupied a place in your paper, suffer me to call the attention of your readers to two passages of scripture, which I think will cast some light on the subject. It is my desire to be preserved from uttering a word which will injure the pious feelings of those who may differ from me on this controverted point. David Brainerd said, at a certain time, when his feelings were very tender, 'I then hated the thought of a party in religion!' If all who write on the baptismal controversy had such tender feelings, it would be more to the honor of their Master, and they would be more likely to convince their opponents of their errors, where errors exist.

The two passages, to which I wish to call the attention of your readers, are Mark xvi. 16; *He that believeth, and is baptized shall be saved*; and Rom. iv. 11; *And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised*. The first of these texts is considered by many, if not by all of our Baptist brethren, as establishing the doctrine of *believer's baptism*, as excluding the *baptism of infants*. There is, perhaps, no other text more frequently resorted to in proof of the point. This text teaches, 1. That it is the duty of all men to believe, and that salvation is connected with believing. 2. That it is the duty of those who believe to be baptized. 3. That their baptism is designed as an attestation or seal of their faith. It is conceded that this passage teaches *believers' baptism*, and that it teaches nothing else. It teaches that it is the duty of believers to be baptized; but it does not teach that it is contrary to duty that their seed also should be baptized. It is silent on the subject of Infant Baptism, since it says nothing for it, and nothing against it. I have no doubt, however, that in the view of some it appears to speak decidedly against the baptism of *infants*, by what it says in favor of the baptism of *believers*. To them nothing seems more contradictory, than to baptize some on account of their faith in Christ, and to baptize others, who, at the time of receiving the ordinance, do not know that there is a Christ.

To enable us to see, that the passage in Mark says nothing which in the least militates against the baptism of the infants of believers, let us now consider the passage in Romans. This passage teaches the following things: 1. That Abraham was a believer. And from all which we find in the context it is manifest that his faith was truly evangelical, being of the same pure nature as the faith of New Testament believers. 2. This passage teaches that Abraham was circumcised. 3. That he had his faith before he received the sign of circumcision. 4. That he received the sign of circumcision as a token or seal of the faith which he had before he was circumcised. He first had his faith, and then sealed it by the rite of circumcision. Here then we have an account of *believers' circumcision*; and of that alone: and what is much to the point, this passage relates to the father of the faithful, with whom the use of the seal of circumcision had its commencement. And in the manner it commenced, it was no doubt designed it should be continued. And is it not manifest to every one, that if

the other text disproves *infant baptism*, this equally disproves *infant circumcision*? This text says nothing about infants being circumcised, while it does speak of the circumcision of a believer; and of his being circumcised for this very reason, because he was a believer. Now what can be more contradictory, some might say, than to hold to the circumcision of *believers*, and the circumcision of *infants*;—to hold that some are circumcised as a seal of the faith they have being yet uncircumcised; and at the same time to hold, that others may be circumcised who have no faith?

If the passage in Mark furnishes any arguments against the baptism of the *infant seed* of believers, the passage in Romans furnishes arguments of equal weight against the *circumcision* of the *infant seed*. It will furnish the same kind of arguments; such as these: "It is sealing a blank."—"It is giving that which is holy unto dogs."—"The infant is averse to the reception of the ordinance."—"How can the one who becomes a believer in adult years be satisfied with that seal of faith, which was placed on him when he was unconscious of it and had no activity in it?"

There must, however, be some fallacy in reasoning thus from the passage in Romans, which will appear to the Baptists themselves; since they, as well as we, entertain no doubt concerning *infant circumcision*. It must, I think, be apparent to all, that while these texts do not prove that believers, under either the Old or New Testament dispensation, are entitled to the seal of the covenant for their offspring, they cannot be considered as proving that they have no such title. Neither of the texts touch the subject, but leave it wholly unembarrassed, and to be determined by other parts of the inspired word.

In view of the two passages which have now been compared, I will add two or three remarks, which shall close the present communication.

1. Our Baptist brethren ought not to speak of us, as though we denied *believers' baptism*. We are agreed in the baptism of believers themselves; but differ in relation to the baptism of the seed. The Jews, if they understood the covenant of circumcision according to the representation of Paul in the passage from Romans, held to believers' circumcision, at the same time that they extended the seal to their seed, who as yet had no faith.

2. We are not authorized to depreciate the Jewish Church, by representing its terms of admission as destitute of any gracious qualifications. It is frequently spoken of, as though real piety was not then required to constitute membership, or entitle to the seal of the covenant. We know that personal piety could not be made the condition of the infant's receiving circumcision at eight days old; but it was manifestly the condition of the circumcision of adults; even of all who were circumcised on their own account. So it was with Abraham, as we learn from the text which we have considered; and so, according to the ordinance of God, it was to be with all others who were admitted to the seal in the character of adult members. Strangers could then be admitted into the sanctuary and become incorporated with the congregation of the Lord; but in order to such admission it was necessary for them to become circumcised in heart and flesh. This is evident from Ezek. xlv. 6, 7: "Thus saith the Lord God, O ye house of Israel, let it suffice you of all your abominations, in that ye have brought into my sanctuary strangers uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary to follow it." From this passage it is evident, that circumcision in *heart* and *flesh*, were both required by the God of Israel, to give strangers a right to a place among his people; and that they were required to take place in the order which is here stated, namely, first the circumcision of the heart and then of the flesh. There was to be one law to the stranger and to the home born.

3. In view of the two passages which have been compared, it is easy to perceive that such a text as Acts viii. 36, 37. contains no argument against the baptism of the infant seed of believers. "What," said the eunuch, "doth hinder me to be baptized?" And Philip said, "If thou believest with all thine heart, thou mayest." If the question had been asked in relation to circumcision, while that seal was in force, the condition would have been the same, (according to Rom. iv. 11.) and the faith required would have been of the same holy nature. Neither is there any argument against the baptism of infants, to be derived from the answer which Peter gave to his awakened hearers, when they asked what they should do. He said, "Repent and be baptized." He required them first to *repent* and then to be *baptized*: or, which amounts to the same thing, believe and be baptized. This is the order under both Testaments and both seals; as is manifest from the two texts which we have compared. Had the prophets, before the coming of Christ, been sent out to disciple the nations according to the tenor of the covenant of circumcision, they would have answered anxious inquirers in the same way, requiring them first to repent of their sins and believe in Israel's God; and then to receive circumcision, the token of his covenant and seal of the righteousness of faith.

ISAAC.

#### FALSE CALVINISM.

Men who deny the liberty of the human will, and who yet are seeking nothing in the world but the liberty or licentiousness of that will, are farther from the *real possession* of the Gospel, in its life and power, than perhaps all the other tribes of reasoners put together.

SERLE. HOR. SOLIT.

#### Revivals of Religion.

Furnished for the New York Observer by the Corresponding Secretary of the American Home Missionary Society.

#### REVIVAL IN HARTFORD, N. Y.

The town of Hartford probably contains at this time nearly 3000 inhabitants. The Committee of the Congregational Church, in their application for aid dated Nov. 1825, states the following facts, which may be interesting to our readers in connexion with the cheering intelligence of what God has wrought in that congregation. They say,

"It is about thirty years since the organization of this church. Until 1810 we were favored with only occasional preaching. About that time the Rev. Mr. ——— was settled as our Pastor, but preached with us only one-half of the time, and resided out of town. His influence being thus confined chiefly to the pulpit, our increase in strength and numbers was small; and after laboring with us ten years, our minister was dismissed on account of our inability to raise his salary for half of the time. We were again left destitute of preaching, except occasional supplies, until, about a year since, Providence sent us a man in whom the church and society were so much united, that with the sum we were able to raise, the pecuniary sacrifice he was willing to make, and a small appropriation of aid from the "Vermont Juvenile Missionary Society," we were induced to invite him to remain with us one year. The period of his engagement has now terminated, and could we be encouraged to expect \$—— this year, and future assistance not more than we shall absolutely need from your benevolent Society, we are very

firm in our belief, that in the course of three or four years, we shall be able, unaided, to support the preaching of the Gospel, and soon to refund the amount of your appropriations."

The above application was successful. In Jan. 1826, the Committee of the United Domestic Missionary Society made them a small appropriation, which has been continued by the A. H. M. S. to the present time. This small appropriation of only \$75 a year, has secured to that people the means of religious instruction, which, under God, have been blessed to the productions of the great results exhibited in the subjoined extracts.

It will be recollected by the readers of the Observer, that we published an account of the beginning of this work of grace, in April last. The following is now added from the pen of Missionaries there. Let the patrons of Am. Home Missions read it and "behold how great a matter a little fire kindleth!" And let those who pray for the prosperity of Zion ask of God, "who giveth liberally and upbraideth not," similar blessings upon every hundred dollars expended in this cause. When it is remembered that this is but one congregation out of more than 200 which received assistance from the Society in a single year, who will dare to set limits to what Jehovah will yet accomplish by the same instrumentality?

HARTFORD, Washington Co. N. Y. }  
August 8, 1827. }

To the Executive Committee of the American Home Missionary Society.

GENTLEMEN,—Since I wrote you in April, fifteen have been examined as candidates for admission into the church; eleven of whom have been received, and four stand propounded.

The grace of God which bringeth salvation has been displayed among this people, in some respects surpassing all that has ever before been witnessed in this place. Particularly this awakening has been distinguished, it is thought, as it regards *extent*, and *marks of genuineness*;—*convincing indications that it is "the Lord's doing."* When it is seen that in such a place as this, the Holy Spirit giving efficacy to the truth of God and the divinely appointed means of salvation, has brought *two hundred or more* of the impenitent—whose circumstances, with reference to character, station, and age, were diversified by almost every variety—from the child in the Sabbath School, to the aged sinner—from the sobermoralist, to the profane contemner of the Law and Gospel of God—from the unlettered inmate of the cottage, to those distinguished for wealth and mental cultivation,—into a state of reconciliation with God, and of humble conformity to the requirements of his word, skepticism itself is constrained, if not to own "the power divine," to acknowledge the "glorious change." Such a change will excite gratitude and joy in sanctified minds on earth, and in the presence of the angels of God in heaven. A change resembling this in every important particular, has been witnessed here. For some time after my last report was forwarded, the work of the Spirit of God was carried on with increasing solemnity and power. During several successive weeks, from fifteen to twenty were reckoned among those whose delight it is to feel and to say, "*Not unto us, not unto us, O Lord, but unto*



thy name give glory." Of the hopeful converts, about forty are heads of families—the most of whom are in middle life; two or three superintendents and about thirty teachers of Sabbath Schools, together with a number of the scholars, all but two or three of the constant attendants of one of the Bible Classes, and a great proportion of the members of the other. Some, it should be noticed, have been connected with all these institutions. The Bible Class whose recitations were attended Sabbath noon, has been discontinued, and a prayer-meeting substituted in its room. Bible Class and Sabbath School instruction has plainly exerted a great and good influence: has been a powerful instrument in preparing the minds of the people, especially of the youth, to receive the grace of God, and has, without doubt, been intimately connected, as far as means are concerned, with the history of the conversion of many souls.

Seldom have I been acquainted with a revival of religion, in the progress of which so little success could be obviously and directly traced to any particular course of means, and the operations of the Holy Ghost, the efficient agent in regeneration, recognized with so much distinctiveness. By the reading of a religious Tract, or by a supposed neglect where there was no such design, on the part of those who were visiting from house to house, or by some other circumstance in itself as unimportant as these, have sinners been led to ask, as did the trembling jailor, "What must I do to be saved?" Means it is true have been used; and used, I trust, with a good degree of fidelity. But still, they who have been active, have appeared to feel that "except the Lord keep the city the watchman waketh in vain." To many, the anxious meetings have been eminently blessed. Much time has been spent, by those who love Zion, in the closet and in little circles for social prayer. Families have been frequently visited, and the several members conversed with and prayed for individually. In the pulpit and elsewhere, topics have been introduced frequently, and truths insisted on with much earnestness, which were calculated to show the entire dependence of sinners upon an independent God, their immediate duty to repent of sin, believe on the Lord Jesus Christ, and obey the Gospel, and their folly and guilt and utter inexcusableness in continuing a single hour to rebel against God. The importance of discriminating between genuine and delusive hopes, of understanding what are not and what are evidences of regeneration, and the danger of misapplying the best evidences in individual cases, have by no means, been forgotten. *Fruits exhibited by the life*, it has been often stated, furnish the *safest criterion* by which to judge of Christian character.

As far as I have had an opportunity of observing, and as far as man in a case like this is capable of determining, I can say that they who have indulged hope, almost without exception, *appear well*. In a great number of cases, individuals who had felt very great opposition to the Divine holiness and sovereignty, have been led to admire and adore the character, and to approve of the Law and Government of God, several days before they had any sense of the remission of their sins through the Lord Jesus Christ. In the meetings of every description which I have attended, I have witnessed the solemnity and stillness uniformly to be discovered where the impression rests with weight

on the mind, "God is here." So deeply has a sense of the Divine Presence been felt in some of our meetings, that it has seemed sometimes that we should almost cease to breathe. The good work still continues in some parts of the town.

With regard to the *results* of this Revival, I can say from the evidence already exhibited, that they are important and desirable. The influence of the Revival upon the church,—upon families and neighborhoods has been most auspicious. But I can speak with more safety and confidence on this point hereafter than now. "The Lord has done great things for us whereof we are glad," and to His name be all the glory. Yours in the service of the Church,  
JOHN B. SHAW.

#### REVIVAL IN GARDNER, MASS.

*Messrs. Editors*.—A revival of religion commenced in this place last April, and has been gradually progressing ever since. Greater seriousness was manifested by the members of my society, during the winter, than usual. As my own feelings became more strongly enlisted in the subject of religion, I found the same effect on my people. But no very deep convictions of sin, no very earnest inquiries what shall I do to be saved, were heard, till the month of April. At this time the Spirit of God evidently appeared to be among us; sinners felt their guilt and danger; and many, it is humbly believed, have laid hold by faith on Him who came to seek and to save that which was lost. The number of those to whom God has given a new heart and a new spirit, and who lead a new life, is at least forty.—Twenty-nine have united with this church; and two or three with the Baptist church in Templeton. Many are still seeking, who have not found that rest which the Saviour has promised to those who exercise saving faith in him.

At no former period has there been so great an interest excited in the subject of religion among this people as at the present. Meetings, which have been frequent, have been well attended. The solemnity and interest manifested at these meetings, plainly bespoke to every unprejudiced mind, the presence of the spirit of God. Gratitude and praise be rendered to that dear Saviour, who has visited his unworthy ministering servant in mercy and the beloved people of his charge.

*Rec. and Tel.]*

SUMNER LINCOLN.

#### IMPORTANT MEANS OF MULTIPLYING MINISTERS.

The Secretary of the American Education Society has frequent occasion, in discharging his official duty, to become acquainted with the early religious history of the young men who are under the patronage of the Society. These interviews often disclose interesting facts. Among them the following are peculiarly noticeable. The young men in many cases acknowledge themselves indebted to the influence of a pious mother; and they generally refer the time of their conversion to a season of *Revival*. This combined influence is doubtless the source, from which the church is to look for a large proportion of her ministers. Let mothers, in view of this fact, early consecrate their sons to God, and spare no pains to train them for his service. Let the friends of Revivals keep it in mind, and labor and pray for the continuance of these powerful instruments of regenerating the world.

## Poetry.

## THE THINGS THAT CHANGE.

BY MRS. HEMANS.

Know'st thou that seas are sweeping  
Where domes and towers have been?  
When the clear wave is sleeping,  
Those piles may yet be seen;  
Far down below the glossy tide,  
Man's dwelling where his voice hath died!

Know'st thou that flocks are feeding  
Above the tombs of old,  
Which kings, their armies leading,  
Have lingered to behold?  
A short smooth greensward o'er them spread,  
Is all that marks where heroes bled.

Know'st thou, that now the token  
Of cities once renowned,  
Is but some pillar broken,  
With grass and wall-flowers crowned;  
While the lone serpent rears her young,  
Where the triumphant lyre hath rung?

Well, well I know the story  
Of ages passed away,  
And the mournful wrecks that glory  
Hath left to dull decay;  
But thou hast yet a tale to learn,  
More full of warnings, sad and stern.

Thy pensive eye but ranges  
Through ruined fane and hall—  
Oh! the deep soul hath changes  
More sorrowful than all!  
Talk not, while *these* before the throng,  
Of silence in the place of song.

See Scorn, where Love hath perished,  
Distrust where Friendship grew;  
Pride, where once Nature cherished  
All tender thoughts and true;  
And shadows of oblivion thrown  
O'er every trace of idols gone.

Grieve not for tombs far scattered,  
For temples prostrate laid;  
In thine own heart lie shattered  
The altars it had made.  
Go; sound its depths in doubt and fear—  
Heap up no more its treasures *here*!

*A Name above every Name.*—When the pious Bishop Beveridge was on his death-bed, he did not know any of his friends or connections. A minister, with whom he had been well acquainted, visited him; and when conducted into his room he said, "Bishop Beveridge, do you know me?" "Who are you?" said the Bishop. Being told who the minister was, he said he did not know him. Another friend came who had been equally well known, and accosted him in a similar manner—"Do you know me, Bishop Beveridge?"

"Who are you?" said he. Being told it was one of his intimate friends, he said, he did not know him. His wife then came to his bed-side, and asked him if he knew *her*. "Who are you?" said he. Being told she was his wife, he said he did not know *her*. "Well," said one, "Bishop Beveridge, do you know the Lord Jesus Christ?" "JESUS CHRIST," said he, reviving, as if the name had upon him the influence of a charm, "O! yes, I have known Him these forty years. Precious SAVIOUR! HE IS MY ONLY HOPE!"

*Missionary Devotedness.*—The Rev. Mr. Nott, leaving England the second time for the South Seas, writes thus to the secretary of the London Missionary Society, dated Plymouth, March 26, 1827: "The last moment is now arrived—our anchor is just up. Our Plymouth friends came off this morning to bid us farewell, and are now returned in the boat. And now, my dear Sir, finally farewell! After a few more hours, beloved England will sink below the horizon, to be seen no more by me forever. Be it so; no such trifles move me; for what does it signify on which side of this little globe we live? The only things worthy of attention are to be the Lord's and to be doing his will, to have a title to heaven, and to be growing in meetness for it. May it thus be with you and me."

## TO WHOM IT MAY CONCERN.

The Commencement of Yale College, which takes place on Wednesday the 12th of September, will afford a good opportunity to many of our subscribers and agents, to make remittance for the Religious Intelligencer. And if we could awaken within them half the interest on this subject that is felt by our paper makers, printers, and ourselves, they would not neglect it.

NATIONAL PREACHER, No. 3, is just received at this office.—It contains a Sermon by Rev. Daniel A. Clark, of Bennington, Vt. entitled "*Mirror of Human Nature.*" We have not had time to peruse it, but if it is written with the same perspicuity and ability which has marked several other productions from the same pen, it is a Mirror in which every one ought to look.

The Teachers of the African Sabbath School, would invite those who are friendly to the object, to send such Garments as they are willing to give, to Miss Bradley's Store in Chapel-St.; that destitute colored children may be fitted to attend the School.

New-Haven Aug. 23d.

*Terms of the Intelligencer.*—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

## CONTENTS.—NO. 13.

The Obelisks of Alexandria	193	Gambling, or Rain and Sunshine	200	Infant Baptism	205
Sandwich Island Mission	194	Responsibility of Females	201	Revivals	206
Female Bible Society of Paris	195	On Pastoral Visitations	202	Important means of multiplying ministers	206
Miscellaneous Facts	198	The danger of Indecision	203	Poetry—The things that change	207
Influence of Sunday Schools	199	Depravity of Man	ib.		
A Negro is a man	ib.	Missionary Fund	204		